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INTERNATIONAL BIBLE STUDY.

March 13th, 1881. *Genesis* L. 14-26.

In the early portion of this chapter is an account of the funeral cavalcade that repaired from Egypt to Canaan with the remains of Jacob, to fulfil the dying injunction of the patriarch by burying him in the sepulchre where the remains of Abraham and Isaac were deposited. The cave of Macphelah was the first-fruits of the promised land, a divine attestation that the word of God should yet be fulfilled. Thus it sometimes occurs that a ship's company, landing in a country before unvisited, set up a banner there in the name of the king, as an intimation that they have taken possession of it for him, and a warning to all others who might be tempted to make it their own. Joseph himself went with this funeral cortege, to render the last rites to his father's remains.

"And Joseph returned into Egypt, he and his brethren." They had left their families there and could not but return. Could they have foreseen that the liberty of leaving the country would be taken from them, and their descendents be reduced to slavery in Egypt, they would doubtless [illegible] less anxious to return. God ha[illegible] of their prolonged and enfo[illegible] Egypt; but prophecy does[illegible] event, rather the even[illegible] prophecy; but the fact[illegible] historically forementio[illegible] calls things that are n[illegible] were.

"When Joseph's bre[illegible] father was dead, they [illegible] adventure hate us.' [illegible] conscious of its own [illegible] by unworthy conside[illegible] to suspect that these [illegible] mind of another. Th[illegible] has such authority [illegible] man, that men who[illegible] another, are not easi[illegible] other retains no rancor[illegible] from the possibility [illegible] Joseph's brethren thought that Joseph had been influenced by his attachment to his father to treat them with leniency and amity; and now that their father was removed it seemed to them likely that the old wound in his heart would bleed afresh. They wronged him deeply by this suspicion. In the same way, it is very hard to persuade sinners that God is really in earnest in offering to receive them graciously for the sake of his dear Son, and they who have rejoiced in the forgiveness of their sins, are tempted to believe that they have presumed too much in entertaining this idea, and wish to get back upon a legal ground, and imagine that they must do some good works to secure the continuance of God's love. What is this but shifting the ground of their confidence from God to themselves? Nothing is more displeasing to God. It is well when the sinner who comes to Christ is thoroughly convinced of his own depravity, so as to be free to understand the principle on which God receives him, and let the love of God shed abroad in his heart, show what it can do in the way of stimulating to good works. No work is good that is not of faith.

"Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil." Their conception of the evil of their conduct is very much intensified by the greatness to which Joseph had been exalted by the providence of God. It is in this way that men who are now very little concerned about their sins will be filled with an anguish they have never dreamed of, when they perceive him whose grace they have so long slighted and against whose Gospel and w[illegible] ey have set themselves so unmi[illegible] at the right hand of the divine Maje[illegible] Even that good man, Job, was overwhe[illegible] with a consciousness of his guilt whe[illegible] came to behold the [illegible] d.

[illegible] pake unto him." T[illegible] bout his love. He wa[illegible] e thought of their disti[illegible] the recollection of their trea[illegible] place of God?" [illegible] upon you? I [illegible] efore [illegible] pect [illegible] itchell in Bombay, and [illegible] tians of Bombay will pro[illegible] ther to receive the epistles [illegible] ren in Japan and China, we [illegible] remarks concerning the mat[illegible] The Bengali Chr. Conference, [illegible] g mentioned, took occasion to [illegible] satisfaction with which they had heard of the purpose of the Rev. K. S. Macdonald to devote himself to evangelistic work among the educated Natives through the medium of the English langnage. Mr. Macdonald has been many years connected with the Free Church College. In reply to some words of congratulation, he said:

He had already commenced work among the educated young men, and there was everything to encourage him in his labors. And as he came across, now and again, familiar faces, once hopeful inquirers, since drifted on to materialism and agnosticism, dissatisfied with themselves, and perplexed as to the training suitable for their children, yet willing enough to draw to the missionary and hear of Christ and Christianitity, he felt that we had been neglecting a most important class, who whould not perhaps have found themselves in this wretched plight, if they had not been allowed to pass out of sight.

[illegible] hundred an[illegible] ildren also of Machir the [illegible] were brought up upon Joseph's knees." These were his great-grandchildren. God was now rapidly cutting down the age of the chosen seed. Moses indeed lived about as long as Joseph. Job was probably living in these times. Joseph died in faith, giving commandment concerning his bones, that when the time came for them to return [illegible] of promise, they should take th[illegible]. He wished to be identi[illegible] Egypt, that great country, [illegible] that day for civilization a[illegible] ss, but with his own despised

... Two things characterize every Church that is in the highest condition of spiritual health. The one is that they all worship, the other that they all work. The first appertains more directly to the heart; the second appertains as well to the head, the hands and purse. The fullest combination of the two would almost realize the ideal of Church life in its highest form.—*Theodore L. Cuyler.*

WEEKLY REVIEW.

—THE *Indian Chr. Herald* contains an account of the proceedings at a meeting of the Bengali Chr. Conference to welcome Dr. and Mrs. Murray Mitchell, now revisiting India, and to receive communications forwarded to the Native Christians of India by the hands of Dr. Mitchell from Christian brethren in China and Japan. Dr. Mitchell said:

"In Japan, they have a high idea of India as a land of wisdom: I presume, mainly because Buddhism, which for ages has been powerful in Japan, arose in this country. As soon as the Japanese at Tokio, Kioto, and elsewhere knew I had been for thirty years an Indian missionary, they assailed me with a whole battery of questions about the present state of things in this country. In particular they asked about the condition of religion and the progress of the Gospel. I answered them to the best of my knowledge, not consciously, at all events, giving any rose-coloured view. Whereupon, solemn thanksgiving was offered to God; and I was requested to bear to Christians in India, the salutations of their brethren in Japan. (Cheers) I told them I felt myself highly honored by the commission, and suggested that a few lines in writing would also be g[illegible] valued by you. Such comunications w[illegible] once promised; and I now present two f[illegible] pan Christians; one written in Japa[illegible] se [illegible] ted by themselves; the [illegible] in Englis[illegible] A[illegible]

—A FRIEND draws our attention to the work carried on by the Municipality of Bombay on Sunday, in the flagging of side-

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walks &c. and asks if there is any reason why the Municipality should not imitate the action of Government and let the Sunday be a day of rest to those employed by them. We know of no reason why they should not, and several why they should. The fact that various religions are represented in the Municipality, is not a reason for carrying on work on this day. There is nothing in Hinduism or Mohamedism that forbids resting on the Sabbath day. The law of the Sabbath was given to primeval man before his separation into diverse tribes and nationalities. The Japanese are beginning to recognize the advantages connected with the Sabbath, and to adopt it, on the principle that whatever good thing foreigners have found out should be adopted.

—Mr. Gladstone, before the triumph of his party at the polls, avowed with no little emphasis, that the policy which had resulted in arousing the hostility of the tribes in S. Africa now in arms against the British, was an unjustifiable one. In other words the right is on their side in the war, and the wrong is on the side of those who are endeavouring to enforce the policy pursued. But after the reins of empire came into his hands, he did not abandon the policy that he had condemned, and notify the Basutos and the Boers that he would not insist upon the demands previously urged; but he took up the wrong policy where his predecessor had laid it down and has been seeking to subdue the belligerent tribes by force of arms. Need we be surprised that the King of kings and Lord of Lords has not smiled upon these attempts? We are again appalled this week by the [illegible]aphic announcement of a great catas[illegible] in S. Africa. The General, Sir Geo[illegible]roy Colley, who recently went to S[illegible]ica with the eyes of all the world [illegible]en defeated and killed [illegible] an u[illegible] [illegible] he o[illegible] Kop[illegible] a murderous fire for ab[illegible] Boers carried the position[illegible] officers were killed, wounded[illegible] soners. Sir George was sh[illegible] head. Nothing can exceed th[illegible] that such events—occurring so [illegible] Wha[illegible] they have been for the last t[illegible] are [illegible] years, at the hands of foes held in [illegible]opeans so there a[illegible] tempt, are calculated to cause. The saddest thing is that there is so little disposition to recognize the hand of God in these events, and humble ourselves beneath his mighty hand. President Brand, of the Orange Free State, was hoping to bring about an understanding between the Boers and the British Government, when the actions precipitated by Sir Pomeroy Colley's advance put a stop to his measures. General Colley, it is stated, declined the offer of Colonial aid. In a few days he would have had a considereble force at his command, if he had waited for the reinforcements already landed.

—One of the changes to be introduced into the Revised New Testament is the following (instead of the former) reading of Matt. xix. 17: "Why askest thou me concerning that which is good? One there is who is good; but if thou wouldest enter into life, keep the commandments." This is the reading of the Sinaitic and Vatican Codices. Matthew, Mark and Luke report the words of our Lord addressed to the rich young man, and their reports all harmonize unless we accept the reading now proposed in Matthew, which differs materially from the accounts given by the other two evangelists. The Sinaitic and Vatican MSS. give Mark's and Luke's account as our version gives it; it is only in Matthew that the variation occurs. One can easily see why some ecclesiastics would be unwilling to accept of the words "Why callest thou me good?" imagining that they disfavour the divinity of Christ. This however is quite a mistake. Christ aims to bring out a most important and sublime truth, viz. that God only is good, that all goodness is from him; as when he says of himself "I can of myself do nothing; the words that I speak unto I speak not of myself;" &c. Sin puffs men up with the idea of their own ability and goodness, and before they can be brought to excercise a true confidence in God it is necessary that they should be delivered from self-confidence. This young man had a great deal of self-righteousness, as appears from the sequel, but still felt that possibly something more might be expected from him. Our Lord laid the axe at the root of his difficulty by telling h[illegible]at [illegible]n was devoid of goodness, excep[illegible]ved it from God. What he wan[illegible]onviction of sin, in order that he migh[illegible]pt of God's way of saving men, and [illegible]t took the most effectual way of indu[illegible]onviction of sin by stripping him [illegible] he had been so[illegible] There is none good s[illegible] rnler apprehended this [illegible]e been prepared for the next [illegible]He that hath seen me h[illegible] the Father that [illegible] works." The[illegible]

—Mrs. Anderson, widow of Rev. John Anderson, the well-known missionary of the Free Church of Scotland, who died in Madras in 1845, left Bombay for Europe on Tuesday last. For twenty-seven years that her widowhood has thus far lasted, she has continued to devote herself to the work of the [illegible]dras. For the last seven [illegible]en specially engaged in [illegible] and Mrs. McHenry of [illegible] Mission, left by the [illegible]America.

We had occasion two months ago to record an instance of good feeling on the part of the residents of Panchgani towards the Rev. and Mrs. S. R. Wells who are about shortly to proceed in quest of health, after a residence in India for more than ten years, to their native land. We now learn that the example thus set by the European community has been cheerfully followed by the native church at B[illegible]nj together with the native Christian community at Wai and Panchgany with whom Mr. and Mrs. Wells have been connected for many years. The party that was assembled in the mission chapel on Monday last was as much a surprise to Mr. Wells as was the social gathering on Christmas Eve. The meeting was opened with a hymn and an appropriate prayer. An address was then delivered by one of the members, reference being made to the expected departure of their friends as it was probably the last time they should meet together. Up to this time Mr. Wells was ignorant of the object of the meeting, when a movement on the part of one of the members roused his suspicion which resulted in the presentation, in the name of the church, of a handsomely bound copy of the Bible in Marathi. One of the helpers having obtained permission commenced a song of his own composition in which reference was made to the occasion of their meeting and in which the names of Mr. and Mrs. Wells and children were introduced. Mr. Wells' return to India, should the Lord grant it, will no doubt be a matter of mutual desire to the church and himself.

Fire Sacrifice in the [illegible]n which we made some [illegible] did not, it appears, ex[illegible]e editor and crept un[illegible]l column. We have [illegible]he following from [illegible]ssue:

[illegible]ony can be spiritualis[illegible]—but the sense thus [illegible]: conveys the original [illegible]he practices of their [illegible]baneful moral or reli[illegible] philosophic or national [illegible]e minds of a few only; [illegible]ut wh[illegible]e of that way of interpretation th[illegible] allowed to remain, the great mass of people understand it in its original sense which is superstitious and objectionable. Image worship might, we think, be defended in a much more efficacious way than the fire sa[illegible] Krishna's amorous sports with the Go[illegible] criminal love of these latter for h[illegible] with very great plausibility, be interpreted to mean God's great mercy and grace for his worshippers and the sacrifice by these latter of all worldly ties and interests for the sake of God. But the belief in Krishna and Gopis has led to the practices exposed by the great Maharaj libel case. So that we must always be careful not to invest Heavenly Truth with such gross and earthly forms."

—Much blessing seems to have followed the labours of Major Whittle and Mr. and Mrs. McGranahan in England and Scotland. At the last accounts there was great interest in Edinburgh in connection with their meetings, and many were professing to find salvation. Thirty ministers of all denomina-

—A friend favours us with the following:

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tions were assisting in the services and taking part in the inquiry meetings. How many of these ministers, we would like to know, will adopt in their own churches the methods which they assist in carrying out in these meetings, and the happy results of which they freely admit? How many will seek to bring hearers of the Gospel in their own churches to an immediate decision and an open avowal of their desire to be the Lord's? How many will follow the apostolic example in not only casting the net of the Gospel, but trying to draw it in? We take the following from a notice of these meetings in the *Christian*:

In spite of the dreadful condition of the roads, the noon and evening meetings have been well attended. There have been after meetings at both services, and the number of inquirers has steadily been increasing. On Friday, Mr, Narayan Sheshadri addressed both the noon and evening meetings, and God honoured his testimony. A student who seems to be an unwilling sceptic, and who is evidently under anxiety, was much struck that a heathen should find Christ revealed in the Bible as the Son of God, when he could not. He was affectionately dealt with by two of his fellow-students and by an earnest Christian worker, and he went away promising to ask God in prayer to reveal Jesus to him by his Spirit as truly the Son of God.

—THE telegraph announces that the Str. *Britannia*, in which Bishop Merrill and other American friends sailed, met with an accident in the Suez Canal, and had to discharge cargo. This will involve some delay and embarrassment.

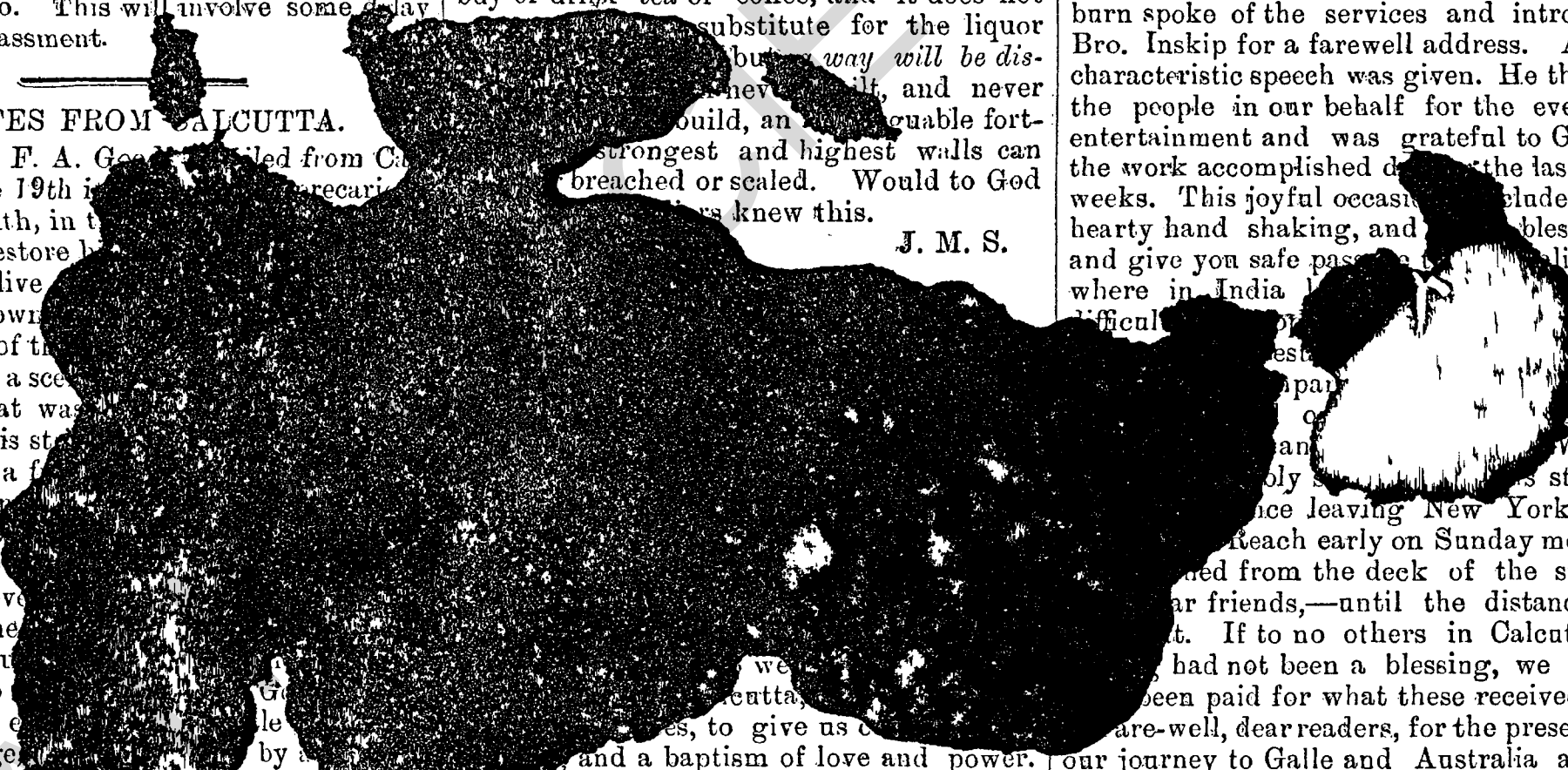
NOTES FROM CALCUTTA.

THE Rev. F. A. Goodwin sailed from Calcutta on the 19th inst. [illegible] precarious state of health, in the hope that change of air might restore him to health, that he might live and labor among his own people. The departures of those we love are sad, I witnessed a scene at the steamer so much that was sorrowful, as when this steamer left, and the arms of a father and mother on the steamer could live to see their child, while none were left to witness the reality of his eternal joy. Mr. Goodwin, one of the noblest of men, bore up [illegible] prepared to [illegible] send. The eldest child [illegible] years of age [illegible] by a vessel a few days [illegible] kind wife, captain having kindly offered to take care of her and take her to relatives in Maine. Mrs. Goodwin had the care of a younger child, and an invalid husband and had also to carry the heavier burden of anxiety which the gathering clouds on the near horizon could not but remind her of every hour. The prayers of Christian friends should ascend for her daily.

Mr. Goodwin did a good work during his four years' stay in Calcutta, and has left behind him marks which time will never efface. He will be chiefly remembered for his work among the seamen, although he was by no means inactive in other departments of work. He took up the work which had been initiated by others, and greatly enlarged it and succeeded in establishing on a permanent basis the two coffee rooms, at Lal Bazaar and in Hastiugs. Both of these institutions are doing a good work, and have never been more useful than at present. Hastings is a small suburb of Calcutta, and not so convenient of access as Lal Bazaar, but a meeting is held there every night, and conversions are of very frequent occurrence. A fine building has been erected, and when the remaining liabilities are paid,—which will probably be before the close of the current year,—the work will be so nearly self-sustaining that no difficulty will be experienced in carrying it on.

I may mention a single fact as illustrative of the good done by these rooms. Not far from the Hastings rooms is a liquor shop which last year paid to Government Rs. 200 monthly, for its license. At the beginning of the present year the license was put up at auction in the usual way, the highest bidder winning the right to sell throughout the year. Instead of selling for Rs. 200 no bid could be secured at all, not even four annas. The liquor selling fraternity were loud in their complaints against the coffee rooms, but Government, I am glad to say, accepted thankfully the damage to the revenue. Near the Lal Bazaar rooms two prominent liquor shops have recently been closed, and a revenue official said to me not long since,—not regretfully—"You have simply ruined the street." It remains now to hit upon some plan for counterminning the devil in the purely Native shops. Ordinary Natives will not buy or drink tea or coffee, and it does not [illegible] substitute for the liquor [illegible] but *the way will be dis-*[illegible] never built, and never [illegible] build, an [illegible] guable fortress. The strongest and highest walls can be breached or scaled. Would to God [illegible] knew this.

J. M. S.



followed by joy and thankfulness over these same Christians at Rome, at Corinth and at Ephesus; so likewise now. No more bondage or wilderness experiences, for labor has not been bestowed in vain. Deliverance has come. Plain things were said, and life came as the result. We see very clearly the whole trouble; as a man walks in the bright day light, it is impossible to fulfil the lusts of the flesh and walk in the Spirit at the same time—being led by the Spirit, the carnal mind in the Christian is changed to a spiritual mind; and the spiritual mind will wage no war with the Spirit of God. The closing public service was one of praise and thanksgiving. When opportunity was given, some forty declared in a little over an hour how God had blest them; many of the experiences were truly wonderful; at the close of the service many came forward and were blest, and arrangment was made for a closing reception and tea upon Friday evening, and we certainly never had a more profitable reception since leaving home. The friends in England we thought were wonderful for getting up on a short notice a very successful tea; but it is due to the ladies of Calcutta, who arranged and perfected this one, to say that it surpassed all we ever attended. We forgot that we were in a large chapel, but were made to feel that it was an immense drawing room. The decorations were profuse; prominent among them were the two flags, the union jack and the glorious stars and stripes. In a few chosen words, Dr. Thoburn spoke of the services and introduced Bro. Inskip for a farewell address. A very characteristic speech was given. He thanked the people in our behalf for the evening's entertainment and was grateful to God for the work accomplished d[illegible] the last three weeks. This joyful occasi[illegible] cluded by a hearty hand shaking, and [illegible] bless you, and give you safe pas[illegible] lia. No where in India [illegible] more difficul[illegible] ooperest[illegible] On pa[illegible] ds we o[illegible] Indus" an[illegible] We were oly [illegible] steamer. [illegible]ce leaving New York. We [illegible] Reach early on Sunday morning. [illegible]ed from the deck of the steamer [illegible]r friends,—until the distance was [illegible]t. If to no others in Calcutta our [illegible] had not been a blessing, we should [illegible]een paid for what these received.

[illegible]are-well, dear readers, for the present. Of our journey to Galle and Australia and the work there we will speak later. Until then pray for us and when our work here below is accomplished, "We shall come rejoicing bringing in the sheaves."

Feb. 14th 1881.

GOD'S ORDER.

THE divine order in the government of the siderial heavens symbolizes God's method of procedure in ruling the spiritual world. Of discord anywhere in the universe, God disclaims the authorship: "For God is not the author of confusion" [things out of place] —1 Cor. 14: 33.

Failing to discover God's order in the *design* and *conditions* of his covenant of grace, is the capital cause of the want of aggressive faith among believers. As certainly as there is a fixed design in God's

covenant, so surely is the manifestation of that covenant in human consciousness, fixed on certain conditions and order of succession. Repentance cannot precede conviction; nor regeneration, faith; so entire sanctification, in order, follows justification and regeneration, and precedes the personal indwelling of the Holy Ghost. And all this necessarily precedes a rapid growth in grace. One's individual relation to God's covenant involves his ecclesiastical relation: while the covenant considers him as an individual, it also considers him as related to all other children of God.

In the unfolding of the foregoing truths, the following is the first of a series of lessons.

1. *God's Covenant, the only Grant of Divine Favor and Standard of Christian character.*

Exodus 19: 5-8; 20: 1-17; 24: 3-11; 34: 10-14.
Leviticus 11: 44; 20: 25,26.
Deut. 11: 22-28; 28: 1-68.
Joshua 1: 16-18; 7: 11-13.
1 Kings 9: 3-9.
Nehemiah 13: 1-3.
Isaiah 4: 2-6; 35: 1-10; 52: 1; 55: 1-7; „ 62; 1-12.
Jeremiah 31: 35-37; 32: 40-41; 33: 15-26.
Ezekiel 9: 1-11; 36: 25-28.
Joel 3: 16-17; Mal. 3: 1-4.
Matt. 7: 21-27; 16: 24,25.
Luke 6: 47-49; 14: 33.
1 Peter 2: 9; 2 Corinth. 6: 14-18; 7: 1.
Eph. 1: 4-23; 4: 11-16; 5: 25-27.
Heb. 7: 22-25; 8: 8-12; 10: 15-25; 12: „ 10-15; 13: 20-21.

These scriptures clearly show the design of God's covenant to be the restoration of man to unity and fellowship with God and his children; that this change is wrought by the Spirit of God through the condition of reliance upo[illegible] merits of Christ's blood; and that th[illegible] of purity in heart and in deed is m[illegible]ned throughout this life: "Now t[illegible] of p[illegible]ce...through the blood "of th[illegible]ant make you per- "fect [illegible] is will "wor[illegible]ch "in [illegible] J[illegible] "whou[illegible]an[illegible]

BOOK NOTICES.

"*Dishonesty the very worst policy*." This is a pamphlet written for the benefit of students preparing for U[illegible] examinations. It has been printed [illegible]cutta. It tells of a young man who [illegible] in Mathematics by a surreptitious use [illegible] copy of Euclid, and went on from bad to worse, until he became a vagabond on the face of the earth. A person who is guilty of deception in a competitive examination is worse than an ordinary thief or liar, as his success hinders those who have really been faithful in their preparation, from coming by their rights. This little pamphlet is likely to do good, as it brings before the minds of those who study in Government schools some truths that are not taught them there.

The Report of the N. India Conference of the M. E. Church is a somewhat bulky pamphlet of about 100 pp. It tells us of the mission work carried on in the three districts of Rohilchund, Kumaon and Oudh, during the last year. The work has attained a much greater development in Rohilcund than in the other districts. Out of a total membership of 2,864, Rohilcund has 2,204. The increase in the membership last year was 217, the adult baptisms being 199, not so many, we think, as in some former years. The Native Chr. Communicants number 2,597. Contributions from Native members Rs. 1,575. There are 210 vernacular schools with an average attendance of 1,793 girls and 2,338 boys. In the anglo-vernacular schools the average attendance is 2,092 boys and 549 girls. Total of scholars on the rolls 8,388. The annual cost of educating each pupil is Rs. 6-8-3. Average attendance at Sunday-schools 7,305. We observe in this report, as in so many others, that while at most of the stations the ingathering is not particularly encouraging, there are a few points where there is a rapid extension of the work. This is not we suppose owing to any greater earnestness or ability displayed at the latter places, but to some providential arrangement whereby some particular classes of the community are better disposed to hearken to the claims of the Gospel. The number of foreign missionaries on the ground at the beginning of this year, was 23. Hoping to make further extracts from this report in future issues, we content ourselves at present with the first paragraph from Mr. Parker's report of the Rohilcund district.

The working force of this [illegible] consists of eight Missionaries with their wives, two American ladies of the Woman's F[illegible] Missionary Society, nine Zanana assistants, seventy-four Bible-women and native Christian Teachers in girls' schools, fifty-four Nati[illegible] devoted to pastoral [illegible] seventeen Nativ[illegible] six native C[illegible]urs, w[illegible] time to sell[illegible]criptures an[illegible] Besides this force of *paid* Christi[illegible] we have many Exhorters and Lea[illegible] support themselves by thei[illegible] are efficient helpers. W[illegible] of non-christi[illegible] our[illegible] w[illegible]

SATURDAY, MARCH 5, [illegible]

A CALL TO POVERTY.

"It cannot be the will of our heavenly Father that his children generally should be absolutely poor." We meet with the above statement. We believe it to be the will of our heavenly Father that his children should bring to bear against the ram[illegible]y of wealth that is so nearly un[illegible] world, the strongest and most test. According to the greatness of t[illegible] should be the strength of antagonism countered by it, on the part of those profess to be philanthropists, and no man can profess to be a follower of Christ without professing to be a philanthropist. Because of the frightful evil of intemperance, Christians feel it necessary to take up an extreme position against this evil. They will have nothing to do with that which is proving such a curse to mankind. But the love of money is the root of all evil, the parent of almost all other evils. For instance, what is it but covetousness that leads to the establishment of so many and such attractive drinking places in England, the United States, India and elsewhere? What is it but covetousness that leads to the attempts to establish trade in wine and spirits in countries where these have hitherto been little used? Out of ten men that drink, nine have been led to do it, by solicitations brought to bear upon them by those who coveted their money. What but covetousness led to the organized attempts to smuggle opium into China, and to the wars waged by the British to hinder the breaking up of these nefarious measures? What but the love of money led to the abominable slave trade? The love of lucre in the breasts of men born in lands where the Gospel was regularly proclaimed, led to the purchase of slaves in Africa, with the distinct cognition that out of every hundred purchased only twenty or thirty would reach the American slaveholders. It was a grand triumph of modern commerce to sacrifice such immense numbers in the transit and yet clear a large profit from the consignment, through the high prices brought by the remainder. A million of lives and £500,000,000 stg. were sacrificed at the end of this business, in the American civil war. In the eager pursuit of wealth all over the world, what quarrels, what animosities, what [illegible]hed, not on[illegible] among individuals but [illegible]en nations! [illegible]here never was a time [illegible]n the possess[illegible]of wealth more surely [illegible]ced men on [illegible]rones of social influence [illegible]an at the [illegible] notwithstanding all [illegible] boast[illegible]. There is nothing [illegible] rampart to the ad- [illegible]g the nations of the [illegible]ey is a *sine qua* [illegible]ers multitudes [illegible] that the Gospel [illegible]ve that any step [illegible]nity will cut them [illegible]y might receive [illegible]. He that looks [illegible]try of wealth [illegible]f we err not) [illegible] than any or [illegible]re we not led [illegible]t Head of the [illegible] that his peo- [illegible]tionable pro- [illegible]l evil? What [illegible] made so pro- [illegible] Mount, for in- [illegible] You will say perhaps that it delineate[illegible] life of faith which disciples are called to lead. Very true; but is it not evident that our Lord considers a life of [illegible] renunciation of wealth, to be the [illegible] embodiment of faith, that by [illegible] most unmistakeably demonstrat[illegible] the eyes of men? We are well aw[illegible] that there may be voluntary renunciation of wealth without [illegible]ne faith; as we so often see in the [illegible]mendants of this country; what [illegible] to [illegible] faith is often indolence, or [illegible] of praise, or ambition, or a cloak of sensuality. This does not in the least alter the fact that, according to the teaching of Christ, true faith finds its best expression in the life of one who evidently is more concerned to lay up treasure in heaven than upon

earth, who turns his back on Mammon that he may serve God, who loves his neighbour as himself, and is as much interested in the profit of his neighbour as in his own, who finds it more blessed to give than to receive, who has so much confidence in God's ability and willingness to supply his need to-morrow, that he willingly divides to-day's income with some poor one. "After all these things do the Gentiles seek," said Christ. What things are these, the eager search for which distinguishes the Gentiles from the people of Christ? Why, the things relating to subsistence, food, clothing &c. Addressing the whole body of his disciples Christ said, Blessed be ye poor. He himself, though rich, for our sakes became poor. When the Spirit was poured out on Pentecost, no man counted any thing his own; whatever any man had was for the good of all. Paul says to the elders of Ephesus, I have coveted no man's silver, or gold, or apparel. If he had done so, a very slight hint would have sufficed to bring him in liberal contributions from some of his richer converts. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak. He intended this example for the elders of Eph[illegible] had laboured at tent-making to [illegible] of livelihood for himself, th[illegible] ing some of his brethren [illegible] of succour, and especially t[illegible] of disinterestedness to the [illegible] which might lead them t[illegible] *the 9th chapter of 1st Cor[illegible]* why he attached so mu[illegible] course. In the Gospels [illegible] of one rich man who p[illegible] disciple of Christ, h[illegible] the idea of surrend[illegible] are not saying that [illegible] rule of poverty upo[illegible] wished them to be e[illegible] from the world's idol[illegible] to live as to give th[illegible] sion to their faith[illegible] of the man wh[illegible] abundantly, and[illegible] valent notions o[illegible] garner it for hims[illegible] law of loving our[illegible] have led him to a[illegible] believe that our g[illegible] people at the pres[illegible] a course that will make it [illegible] they are enfranchised fro[illegible] world and the things that [illegible]ld.

REMINI[illegible] CXI.

April 2nd, 1846. [illegible] pleasant view of the absolute effic[illegible] God's will, in thinking about *the miracu*[illegible]na. No word needed, no act, no means [illegible]r, nothing intervenient between the will a[illegible] the result. His ordinary operations being [illegible] processes we do not readily apprehend t[illegible] immediate dependency of all th[illegible] on volition. As regards his power, things ex[illegible] only in his mind; and what in the universe is so simple and physically easy as the operation of willing? A world, a universe may go out of existence more easily than we can wink with the eyelid. Sometimes it may be well to remember this in prayer.

Love has privileges. We often hear of cases where acquaintances and others endeavour to persuade some person to do some action; bring up all manner of arguments; offer every imaginable inducement; and in vain: but at last, going to the wife of his bosom, they persuade her to use her influence, and the matter is soon brought about. It is necessary to the perfection of love, that there should be reciprocal influences. Between the Turk and his wife there are not, she being the passive slave of his will, the mere recipient of his influences. Love finds it painful to be placed in relations where it can do nothing, say nothing, exert no influence on its object; merely receive. And he that truly loves will understand that he gives one of the best evidences of it when he places the person he loves in a situation not only to act for him but immediately upon him. An important element in the felicity of love are these its privileges. And herein we see the exquisite perfection of God's love that he bestows these privileges upon us. He gives us all desirable opportunities of testifying our love, by informing us of the ways that please him, and granting us to be the means of accomplishing ends dear to him. But love has two systems of manifestation; one by service, the other by immediate influence. Christ thus lived, labored, suffered, died for us; and now seeks to unite us to himself. So we may take the commandments of God and do them, and there will still remain one form of love unexhibited, that of immediate influence. It it given to [illegible] to influence the mind of our Saviour, [illegible]dently [illegible] of arguments and rational [illegible] erogative of love. There [illegible]ich we may exert with [illegible]ead exactly the same [illegible]e same arguments be[illegible]ence may be equally [illegible] understand[illegible] of God, [illegible]his yield[illegible], the power [illegible] fact of his relations t[illegible] heart of his Redeemer to do [illegible] done for the other. [illegible] to see the glories [illegible] see[illegible] [illegible] see t[illegible] [illegible]astle [illegible]or himse[illegible] is resort[illegible]e no means of so[illegible] himself [illegible] all utterly captivate me. He [illegible] gloriously jealous, and will pursue all rivals to death. What a precious condensation of love in that love letter of his, that command to give him all my heart and mind and soul and strength. What insatiability of love is displayed here. Can any thing be so calculated to win our whole affections, as the evidence of such desires on his part. Among all the evidences of love, none is more confirming than the manifestation [illegible]terminate desire and earnest strivi[illegible]ole heart of its object. Men, eve[illegible]m to think that God has s[illegible]n in seeking their hearts; [illegible]e could take some of their happi[illegible]; or as though he had reference to [illegible]ces. As though the ground of this were expediency. Obedience is one of the *privileges* of love.

Had a conversation with Mr. F., an infidel, yesterday, and found that Nelson (Cause and Care of Infidelity) had convinced him. He appeared to be a changed man; and said the bias of his mind was now in favor of believing. God have mercy on his precious soul. What happiness exceeds that of doing good. When will I learn this? Why do I not remember?—There is the light of seven suns in my heart to-day. Our church has given an indication of returning life. We are to have a fast day on Friday.

8th. Communing with Jesus this morning, it was impressed upon my mind that the thing to which I should give almost my whole attention, is preparation for future usefulness. God, blessed be his name, will never encourage me in self indulgence; will not supply me by immediate revelation with the treasures of gracious knowledge I required. No, I must study, study, study. My meat and drink must be the acquisition of divine knowledge. Let me get more of the Bible than any other man, into my heart. God's truth must pass through the alembic of the living soul, before it will be extensively blessed. One man, mighty in the scriptures, will be mightier than a thousand silently distributed copies of the Bible. God, as a general rule, will not put so much honor on mere soulless matter, as to save souls with it alone. Human self-denial is the grand condition of the progress of God's work.

In the extracts that we have been making for some time from the diary kept by Homunculus, the reader will notice that the distinguishing feature of the experiences described, is that the motive power is all found in the love of God realized. For a long time he did as so many are doing, put the cart before the horse; he imagined that the realization of the love of God was to follow the attainment of a higher life of faith and consecration. When at length he made the grand discovery, that he was always to begin with the love of God, recognize that and rejoice in it, and the result would be a disposition to do what is pleasing in the sight of God, he felt the necessity of being very much [illegible] his guard lest he should be [illegible] this blessed fou[illegible] The problem was, How to con[illegible]joice in the love of God? It is a l[illegible]uman mind, to be more affec[illegible]lar class of im[illegible]n [illegible]fter[illegible]l. [illegible]m [illegible]ve [illegible]tion [illegible]ing [illegible]receiv[illegible] [illegible]o follow; God is specially [illegible]w his gifts upon the man who [illegible]more largely than another. In [illegible] world, there is a tendency in [illegible]gment itself; the man of means [illegible] facilities for accumulataing [illegible] Well, it would seem that there is [illegible]ng like this in the spiritual world. God sees that on the whole he can do more for his people by bestowing more abundantly upon those who have already received abundance, in order that he may encourage others to be strong in faith and seek great things from him. At all events it was perceived by our diarist that the most effectual guarantee that he could have for continuing to enjoy the grace of God was to make every blessing the occasion for demanding something beyond it. According unto his faith it was unto him. He felt constrained by the love of Christ shed abroad in his heart to do what he could to make others acquainted with the available grace of God, and was sustained in so doing by the ever fresh consciousness of God's love.

.... Life is a book of which we have but one edition. Let each day's actions, as they add their pages to the indestructible volume, be such as we shall be willing to have an assembled world read.

APOCALYPTIC SKETCHES. XXVII.

"HERE is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv. 12. There was a similar expression at the end of the 10th verse of the 13th chapter. "Here is the patience and the faith of the saints." In the verse we have now reached, attention is drawn to the *patience*, *holiness* (saints) *obedience* and *faith* of the followers of Jesus. It will be a time when believers will have it very deeply impressed upon them that a great development in these graces is the special need of the church and the demand of the age. It is when patience is most tested that it is most developed. It may be that their patience is specially tried by the apparent disregard to their prayers at the throne of grace. The patience of Elijah was most tested and most developed when he saw things turning out so differently from what he had anticipated, after the great manifestation on Mt. Carmel. When God suspends the answer to the prayers which his people have offered for the advancement of the kingdom of Christ, they are led to examine themselves very carefully, and the Scriptures with equal care, to find out if in any particular they are failing to do the will of God. So many things are at first taken on trust, in the Christian life, (that is, they are accepted as all right because the whole church has agreed that they are the right things to do,) that when the Christian meets with a check from God, he is at a loss to know what can be the cause of it. He turns [illegible] of God and searches it with [illegible] gaze than before. Perhaps find [illegible] Lord demands of him something [illegible] had supposed to be unrequired [illegible] misled by the teaching of [illegible] subject. For there is much [illegible] buried from the [illegible] a time [illegible] miles [illegible] traditions [illegible]

Some [illegible] scriptures are *palimpsests*, that is, the original [illegible] been written over at a more [illegible] by some author who fancied his [illegible] to have more value than the [illegible] of the older author. Art has been [illegible] to remove the modern writing, [illegible] valuable manuscripts have in this [illegible] brought to light. Well, something analogous to this has taken place with regard to the inspired scriptures. The traditions of the church have blinded men so that they fail to receive the simple teaching of the book. Men read the Bible under the bedimming influence of their hymnologies, their prayer-books, their creeds and confessions and standard fathers, and thus never grasp the real teaching of certain portions of Scripture, until, as we have said, they get an uncommon spirit of prayer, and are made aware that there is something that hinders the fulfilment of their prayers; as Moses found out before going to Egypt for the deliverance of the Israelites, that he had been disobying the Lord without knowing it or laying it to heart. A century ago when certain Christians began to intimate that there was an obligation resting upon the church of Christ to make known the Gospel to the heathen, the suggestion was repelled with scorn by men who claimed to be pillars in the Church. Was not the greatest of all truths, that salvation is by grace alone, through a suffering Saviour, and equally available for Gentiles and Jews, hid for many ages from the Jewish people, though distinctly stated in their Scriptures? Well, we suppose this verse to indicate that at the time referred to, when the great lines of prophecy concerning the beast and his image, Mahomedism and others have seemed to run out, and when the revelation of Christ and his glory would appear to be the very next thing to be looked for, then the more spiritual of God's people will find their faith and patience and obedience severely tested, and in consequence thereof, wonderfully developed. They will find out that the standard of obedience which Christ has given has more in it than Christians have hitherto supposed. "When the Son of Man cometh shall he find faith on the earth?" was a question asked by our Lord, intimating that his glorious coming is to be in connection with the faith of his people; even as his first advent was specially through the faith of Mary: 'Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord.' But faith always leads to obedience; for faith without works is dead; and the knowledge of God's [illegible] Christ leads his people to [illegible] ly to every requirement [illegible] recognized by the [illegible] This verse speaks to [illegible] of religion, as a [illegible] puts on her [illegible] love [illegible] impatience [illegible] the things that are [illegible] spirit leads the Church of this [illegible] an undue value to the [illegible] by the stimulated [illegible] and in [illegible] might [illegible] used [illegible] I allude to [illegible] for the Lord [illegible] at of Ireland. The congregation petition the Almighty to grant that the sword which our dread Sovereign Lady the Queen hath committed into his hand, he may wield in faith and fear, and use according to God's blessed will and word, that God's grace may enlighten him, God's goodness confirm him, and God's providence protect him. The whole future of Ireland may depend on the tact and judgment of the men who are now at the helm. One false step might produce that greatest of calamities, civil war.

Yours [illegible]
A. C. [illegible]

Bombay, 27th Feb. 1881.

DEAR SIR,—The Annual Report of the Bombay Young Men's Christian Association presented to the General Meeting held in the General Assembly's Institution, Kalbadevi, last Friday evening, will shortly be printed as usual. In order to make the list of members and Associates as complete as possible up to the date of publication, I shall be glad to receive in writing the names of such young men as may wish to be enrolled in the Society. Those in full connection with any of the Churches in Bombay are eligible for election as Members; others may be enrolled as Associates.

Yours Truly
J. N. HAWKINS,
Joint Hon. Secy.,
Y. M. C. A.

P. S.—Letters should be addressed to care of the Supt. Tract Society.

J. N. H.

NOTICES.

Baptist Church.—The Aniversary Services of this church will be held in the chapel, Bellasis Road, Byculla, next Saturday, the 6th instant, at 11 A. M., and 6 P. M.—It is expected that the Rev. R. F. Guyton of the Baptist mission, Dehlie, will preach both morning and evening.

RECEIVED for the House of Hope from J. S., Bhosawal, Rs. 5.

APPOINTMENTS for to-morrow in the M. E. Churches; Grant Road: 8-30 A. M. and 6 P. M. S. P. Jacobs.——Dean Lane, Fort: 11 A. M. and 6 P. M. O. Shreves.——Mazagon: 11 A. M. T. Glover; 6 P. M. G. Bowen. Communion at each place, in the evening.

[illegible]e of News.

FEBRUARY 26.

[illegible]e advertisement announc- the Government required [illegible]e census was responded congregation of some the door of the office in [illegible] applicants literally [illegible]as with difficulty the [illegible] the premises. The [illegible]t all their attempts [illegible]l yelled with all his [illegible]s way to the *Burra* [illegible]ot educated him in the [illegible] and he was not to [illegible] yelling continued [illegible]wd did not seem [illegible] had to clear the [illegible]aid that no less [illegible]e received by post [illegible] the gentleman at [illegible]ions had been able [illegible] work on Monday

[illegible]esent condition of the Unite[illegible] the most striking facts in the [illegible] English-speaking race. During [illegible]ary war, rather more than a ce[illegible] inhabitants of what now constit[illegible]ed States numbered considerab[illegible]e millions. At the beginning [illegible]t century, the population was [illegible] millions, but since then the absolu[illegible]rease reminds us of the prophecy [illegible]ons being born in a day. The incr[illegible] each decade of itself represents [illegible] significant nation, and the census just [illegible]pleted represents the actual increase wh[illegible] has taken place since 1870 as [illegible]-and-[illegible]lf millions! The present total [illegible]tic[illegible] the United States is 50, 152,379, [illegible] following table shows the actual decennial increases, as well as the ratio of increase, since the beginning of the present century:—

	Actual increase.	*Per cent. increase.*		*Actual increase.*	*Per cent. increase.*
1800...	1,379,269	35·10	1850...	6,122,423	35·86
1810...	1,931,398	36·38	1860...	8,251,445	35·14
1820...	2,393,941	33·06	1870...	7,115,050	22·63
1830...	3,232,198	33·55	1880...	11,594,008	30 07
1840...	4,203,433	32·65			

It is somewhat remarkable that the ratio of

increase has been so uniform throughout all these eighty years, ranging between thirty and thirty-six per cent. increase throughout, but with one very palpable exception. The census of 1870 shows a percentage of increase for the decade of only 22.63, which, however, is not to be wondered at, seeing that that period covred the years when the country was rent by the unhappy Secession War. As the United States are very far from being over-populated, and there is an abundance of land in the Great West still to be brought into cultivation, not to speak of the vast areas in the eastern and southern States which have been allowed to fall out of the cultivation, this wonderful increase in population may be expected to go on for an indefinite period.

—A correspondent of an Australian paper states that the Maori murderer of Miss Dobie, the artist, was duly executed recently, the only special feature about the affair being that he wrote a farewell letter to the Governor, urging that drink, which had driven him to the crime, should "die with him," lest it might lead other men to crime and death.

Monday, February 28.

—Press Commissioner: News from Kandahar, dated 24th February, states :—Yesterday Sirdar Abdulla Khan Nasiri and Umar Jan Sahibzadah arrived from Herat with about seventy sowars. They are the bearers of messages from Sirdar Muhammad Ayub Khan for the British Government. A large number of people from the city went out to welcome Umar Jan Sahibzadah, who is a man of great sanctity and popularity in this part of the country.

Letters have been received from M[illegible] Amin Khan and Abdul Karim K[illegible] the Moghal tribe in Gh[illegible] allegiance.

Ayoub is still in consi[illegible] with his friends in Kanda[illegible] sented to be much in want[illegible] position at Herat is not a[illegible]

—Colonel Olcott gave[illegible] Referring to a statem[illegible] Madame Blavatsky wit[illegible] of theosophists in India[illegible] the Colonel said it w[illegible] fication of facts." [illegible] there were 40,00[illegible] alone, but scattere[illegible]

—Already a staff[illegible] busy surveying a rail[illegible] Gwalior through Ita[illegible] to Bhopal, throwin[illegible] portant military s[illegible] gauge chord wi[illegible] Agra, the Nor[illegible] town, and the [illegible] to Bombay by [illegible] a great saving b[illegible] traffic.

—The *Darjee*[illegible] unreasoning an[illegible] people, (Nepauli[illegible] apprehension of [illegible] inevitable calamity befalli[illegible] remained in their houses on [illegible] nal census being taken, a[illegible] their houses in crowds, prefe[illegible] the night in the jungle to remai[illegible] ir houses. One very prevalent noti[illegible] st the Nepaulese was that a child wou[illegible] from each house by order of the [illegible] and that the children's heads wer[illegible] ff and plac[illegible] der the *foundations* [illegible] Teesta bridge. Another notion was tha[illegible] each house was to be pnt on the tram[illegible] the engine to run over, and another p[illegible] ent idea w[illegible] that a man from each house [illegible] to b[illegible] right arm cut off. The panic [illegible] subsided and the people are ret[illegible] houses.

—The failure of all the attempts to extinguish the fire which has been raging in the Keeley Run Colliery, near Pottsville, Pa., for several weeks, it is feared, will add another to the perpetually burning mines that now exist in the Pennsylvania anthracite regions. The greatest of these is probably that in the Jugular vein, near Cola Castle. This had been burning since 1835.

—The *Times*, referring to a letter from its Capetown correspondent which gives an authoritative statement of the grievances and the claims of the Boers, says: The time will come when all that the Boers have to urge will be listened to and will have due force given to it. But it is idle for the present to talk of terms. There can be no terms until our milltary disasters have been retrieved, and until the British authority has been restored over the Transvaal. It is to this task that the country has now committed itself.

The *Daily News* says: Every success on the side of the Transvaal Boers, every failure on the part of British troops, awakens a sense of satisfaction in the mind of every Dutchman in South Africa, no matter how earnestly he may strive to suppress and conceal it. The fact need neither cause surprise nor arouse indignation. It need not be apprehended that the war against the Transvaal Boers will result in a war for South African independence. But that it will tend to create a state of things out of which a war of independence might naturally spring there can be no doubt whatever.

Tuesday, March 1.

—*Bombay Gazette*; telegram from London: There has been a fresh disaster in South A[illegible] Sir George being defeated and killed. T[illegible]llowing are the particulars as yet known [illegible] At midni[illegible]on Saturday last Sir [illegible]lley [illegible]rce six hun[illegible] men [illegible]ts, th[illegible] 0th, [illegible]ed [illegible]s works at [illegible]mpletely [illegible]ng finding [illegible]ying [illegible]rks.

[illegible]sixteen years, residing [illegible] was stabbed by her husband, [illegible] a barber, with a pair of scissors [illegible] at midnight. She is in a precarious [illegible] man has been arrested.

—*Bombay Gazette*: The court-martial on Major Currie will commence to-day. It sppears that Major Currie will be arraigned for having neglected to execute a charge during the battle of Maiwand when ordered to do so by General Burrows—an order which, we believe, Major Currie contends he never received. In another count he is accused of having failed to deliver home a[illegible]ce which he was ordered to make up [illegible]body of the enemy, the cavalry [illegible] swerving to the right and at[illegible]ed body only. He is further [illegible] to answer an allegation that during [illegible]eat he headed a detachment near the [illegible] of the general, instead of keeping at the [illegible]ead of the main body in the rear to protect the retreat. Mr. P. Tobin will act as Major Currie's legal adviser during the trial.

—A New York paper: "A number of persons more or less prominent in different walks of life have died in this city within a few months from the direct effect, it is said, of hypodermic injections of morphine, Most of them had, according to report, begun the injections in order to relieve themselves from pain caused by neuralgia, rheumatism, or some other distressing disorder. The effect was so pleasant, so delicious, indeed, that they were gradually seduced into such use of morphine when they had no need of it, and, soon yielding completely to the habit, were distroyed by it. Physicians say that this has grown to be far from uncommon among persons of wealth and position, particularly among women, who, after having tried it a while, have not had the strength to relinquish the delightful anodyne."

Wednesday, March 2.

—*Edinburgh Daily Review*, Feb. 7: Dr. Graham, Chamberlain Road, who has long actively interested himself in the welfare of the Santhals, calls attention in another column to a remarkable scheme for the settlement of a Christian Santhal colony in Upper Assam. The work has been carried on under the superintendence of the Rev. L. O. Skrefsrud; the Deputy-Commissioner has encouraged and assisted the movement; and the colony has been established under conditions which promise to contribute greatly to the welfare of the people, both spiritually and materially. The Christian Santhals have earned for themselves a high reputution for peaceableness of disposition and probity of character; and their settlement in a fertile land, on very favourable terms conceded by the Government, is likely to prove productive of important commercial results. As illustrative of this probability, we quote one paragraph from Mr. Skrefsrud's report to Dr. Graham :—"There is one thing in connection with this emigration which will prove the greatest advantage both to the Santhals and to some of our Dundee friends. I allude to jute. Dhabri dis[illegible] is put down in the jute maps as one [illegible] districts fo[illegible] that produce and [illegible] the in[illegible]

s out mas- hen has ad- oc- fire- d six ere blown

Mail; Feb. 11: A desperate batfought with the Boers at the Cape Colley's force. The action took he Ingogo, the British suffering great returning to the camp at Newcastle he night.

eral Colley has lost the whole of his staff, *morale* of the troops is said to be seriously affected, and an attack upon Newcastle is expected. The arrival of reinforcements is anxiously awaited.

—Repulse at Lang's Nek: The first rush up the incline made the men blow hard, the grass being long and the ground wet. After two minutes' rest they went on to a slight ridge between them and their goal. No sooner were their heads seen above this ridge, before they had time to deploy, and while they were rather crowded together, than the front companies received a terrific volley, and were also enfiladed on the right flank. After about five minutes of this fire, our men returning it as best they could, Col. Deane called for a charge. Immediately his horse was shot under him, and he fell. Springing to his feet, he reassured, his men by shouting, "I am all right." The words were hardly uttered when he fell, mortally wounded. Major Hingeston, who, with the other officers, had kept in the front, cheering the

men on their desperate task, then took command, and ordered the men to fix bayonets. He was instantly shot down, and has since died. The Boers at this time kept well in their trenches. Our men were lying on the ground, taking a shot whenever an opponent was seen, but when they uprose to charge the fire poured in upon them is described by all as terrible. Before the final charge our men were lying down within twenty yards of the trenches, but their fire was necessarily less destructive. Here Major Poole and Lieut. Dolphin were killed, their bodies being found lying well in front of the men. Capt. Lovegrove was seriously wounded, while nearly all the non-commissioned officers were killed or seriously wounded.

Thursday, March 3.

—In the New York *Witness* of Jan. 6, an interesting account is given of the Christian work, during the past year, of Father J. A. O'Conner, of the Independent Catholic Church of New York city. He has now a large weekly congregation, chiefly of those who have heretofore attended Roman Catholic worship. He has received into the church eight expriests and ten young men who had been monks or students in Roman Catholic monasteriess or colleges. Tracts and Bibles have been circulated; Bible classes, preaching and prayer-meetings have been held during the week; and a very wide and hopeful influence has been exerted upon the Roman Catholic population. The work seems to promise large growth and great usefulness.

—We acknowledge receipt of the *Indian Travellers' Guide* for March, published at the *Bombay Gazette* office, a book of 150 pp.

—*Times of India*: We hear that a subpœna was sent home last mail to be served on General Primrose, as his evidence is considered absolutely necessary [illegible] Colonel Malcolmson for his defence. In c[illegible] the case may receive [illegible] Government has directed [illegible] defra[illegible]

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of his father's life.

—The young Hindoo womam, [illegible] who was stabbed by her husband w[illegible] scissors at Nowrojee Hill on the nig[illegible] 27th ultimo, died at the Jamsetjee [illegible] from the effects of the wound on Tuesd[illegible] ing last.

—In the Divorce Court on the 8th u[illegible] Bayford applied to have the case of Pritch[illegible] *vs.* Pritchard taken out of the reserved list, and set down for trial again. The petition had been one by the wife for a judicial separation on the ground of her husband's alleged adultery, and it had been resisted by him on the ground of her alleged connivance. The respondent is in the Bombay Civil Service, and would, if he retired next year, be entitled to a pension of £1,000 a year. While in England he now only receives that amount, but is entitled on returning to India to £2,500 a year, and he had, indeed, been acting bofore he had left Bombay last year on furlough as a Commissioner of Customs there, at a salary of £3,500 a year.

—There has been an enormous increase in German emigration from 32,000 in 1879 to over 106,000 in 1880.

—The following little reminiscence of Carlyle was sent to the *Globe*, well vouched for. Mr. Carlyle had been looking at Mr. Holman Hunt's picture of "Christ in the Temple." He admired the faces of the doctors of the law, but added, "I dislike all pictures of Christ; you will find that men never thought of painting Christ till they had begun to lose the impression of Him in their hearts."

Standard; Newcastle, Feb. 7: General Colley is so determined not to accept Colonial aid in any way, that he will not allow the Natal Mounted Police to take any active part whatever in the war, although the Boers are encamped and have defeated our troops upon the soil of Natal. Owing to this determination on his part no reconnaissances are undertaken, and we remain in entire ignorance of the position and strength of the enemy.

—*Star in the East*: It gives us great pain to have to announce the death, on Tuesday evening last, of Mrs. Norris, the wife of the Rev. W. Norris, minister of Circular Road Chapel, Calcutta, and joint-editor of this journal. The bereaved husband and motherless children have the heart-felt sympathies of the wide circle of friends to whom Mrs. Norris had endeared herself by her gentle and thoughtful lovingness.

—The American Presbyterian Mission will lose for a time the services of the Revs. J. J. Lucas of Futtehgarh, and W. Calderwood of Saharunpore as they are going on furlough.

—A very able sketch of Governor St. John, of Kansas, appears in the *New York Independent*, from the pen of Miss Frances Willard. She says:—"Hewing his own way to [illegible]tinction; crossing the Mississippi River wi[illegible]t $1 25c. in his pocket, fo[illegible]ing it to the R[illegible] Mountai[illegible] studying [illegible]side car[illegible] keep[illegible]f clea[illegible] kne[illegible] at[illegible] n[illegible] w[illegible] to mak[illegible] in[illegible]nd to [illegible] easier [illegible] the fe[illegible] o[illegible]

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[illegible]d with artillery; [illegible]tail, the difficulty of maki[illegible] upon Newcastle will be well [illegible]able, for they will have to cross [illegible]position of Schain's Heights. Nor is Newcastle itself safe from a sudden attack.

—The launch of a new marine survey steamer with the name of the Investigator took place at H. M. Dockyard yesterday afternoon.

—Eight of the prisoners in the Kolapore Conspiracy case have been sentenced to transportation for life. Others for lesser terms.

—Press Commissioner; Two emissaries s[illegible] by Ayoub Khan from Heart, have arrived [illegible] Kandahar, their object being u[illegible]to be to ascertain whether there is a[illegible]at the British Government will e[illegible] on Ayoub's part.

Latest advices from Herat represent [illegible] tenure of Herat and the adjacent dist[illegible] precarious.

Yaluntush Khan, son of Agha Khan, whom Ayoub executed, is in open hostility against him, and has retired to Maimanah, which is held for Abdul Rahman by the Usbegs.

—The Str. *Teheran* with English Mails left Aden for Bombay, Wednesday, 8 p.m.

—The 85th Regiment is expected from Deolalee by two special trains on the 7th instant, and will embark on board Her Majesty's troopship Euphrates on the same day for Natal. The strength of the regiment is 22 officers and 800 men.

—The slave traffic on the East Coast of Africa has been rather more brisk of late, owing to a famine on the main land, which has necessitated the traders sending their live-stock anywhere at all handy. One dhow, with ninety-nine slaves on board, the *Army and Navy* states, has been captured by the boats of the London, as she was making for the south of Zanzibar.

—*Times of India*; Kandahar, 28: A letter received in Kandahar from Maimaneh states that the Russians are either in actual possession of Merv, or else would be in a few days from the date of letter, arrangements having been entered into with the Merv chiefs by Russia.

—*Indian Church Gazette*: "Canon Farrar has been preaching some sermons in Westminister Abbey, which have attracted much attention. In the first of them by way of preface he disclaimed any sympathy with that policy, which ends with imprisoning men of blameless lives, and proceeded to raise a note of warning against Disestablishment. This sermon was scarcely well received by any of the ecclesiastical papers, from the *Rock* to the *Church Times*. It was attacked all round and to judge by that, the Canon's ideas are distinguished by a circularity which would justify the inference, that he is neither of the High or Low or Broad party, but that he is, unconsciously or not, erecting for himself what may be called a *Round* Church in which he is well [illegible]ed to take a prominent part. The whole [illegible]s is on Church and State—[illegible]n with the birth of the [illegible]sound mind in the [illegible]glish State ever since.'" [illegible]aught for ages what the [illegible]mes to be damnable here-

[illegible]

[illegible]erious Russo-Hindoo [illegible]supplying the *Moscow* [illegible]rs intensely hostile to [illegible]nt, tells in a recent [illegible]story about subter-[illegible]n near Cawnpore, [illegible]wn to the English [illegible]ai?

[illegible]ns.

[illegible]!

[illegible]was startled on [illegible]egram, that in a [illegible]ng nearly every [illegible] howling waves [illegible]own pretty well [illegible] hours of that [illegible]nce worked it up altogether. [illegible]e South Coast, just off Rob[illegible] ship had been blown on to t[illegible]r crew of six men had been compe[illegible]refuge in the long-boat. To reach [illegible] that sea was impossible, so they ha[illegible]at the anchor, and, with the sea [illegible]over them, all benumbed with c[illegible] to perish, they w[illegible]d for either [illegible] death. In this [illegible] they w[illegible] by some watchers on the shore, wh[illegible] unable to render help themselves, [illegible]ed the calamity to the men of Wh[illegible] the vague hope that they might be abl[illegible] do something for their rescue. [illegible]egram that the men of Whitby [illegible], and, to their great credit, [illegible]ning over in their hearts as well as in their heads, and hence, as we shall hereafter see, there was something satisfactory came of it. But, before we enquire what that was, we want to say that very similar telegrams to this—telegrams of a similarly heart-stirring, agitating character, and telegrams that would be pro-

ductive of far more important consequences than this, if we could but get them equally credited and considered, are being handed in to us all, to the writer and readers of this paper, handed in at all hours of the day and the night, whether we live on the coast or inland. Telegrams that tell of wrecks and of perishing crews—of fathers and mothers, and brothers and sisters, and children and friends, striking on the rocks of pride, or drink, or fashion, or mammon or vice, or conceit or superstition. Telegrams which tell of men and women created and intended to live in Heaven, striking and going straight down to Hell; and telegrams which tell of men and women who do not go straight down, but who float about anchored in the dangerous seas close to the breakers, to whom going down is but a question of time—unless rescued— whose being swallowed up—devoured by the greedy deeps of iniquity in which they will abide, and be damned for ever—is as certain as the power and justice of Jehovah, unless they are reached and rescued. Thank God, they can be helped; but, oh, they must be helped at once. Already they are *benumbed*, frozen, all but past feeling. A little longer, and they will be gone! Oh, wire, telegraph somebody! Will no one rush in? Is there no life-boat for these perishing souls? Is there no eye to pity, no arm to save? Heaven and earth telegraph and entreat you to help this rescue.

Now what did those Whitby men do with this telegram? Did they leave it all unnoticed? Did they read it over and meditate on [illegible] for their own special [illegible] and have a pray[illegible] God that they w[illegible] those poor m[illegible] hearts with those[illegible] are never far to re[illegible] men? Oh, no! t[illegible] flesh, and the visi[illegible] men out there, with t[illegible] *ing over them, brought* t[illegible] mouths, and the *questio*[illegible] was on every lip, *What* [illegible] *What can we do?* Tha[illegible] quettion for the hour[illegible] making a sermon on th[illegible] and dangerous rocks [illegible] many particulars. If [illegible] have been found to [illegible] wanted was to know how [illegible] fellows out of the boilin[illegible]

But how? Only a[illegible] them, and there was[illegible] Hood's Bay. The[illegible] at Whitby, but tha[illegible] the drowning men,[illegible] that gale was impos[illegible] nothing to be done?[illegible] perishing six came[illegible] proposed, and it wa[illegible] a wire back to Robi[illegible] bring our boat by[illegible] beaten; we will bri[illegible] men shall be saved[illegible] Hurrah for the me[illegible] men of the same s[illegible] rescue one way,[illegible] went. To move a p[illegible] able circumstances[illegible] task; but here was[illegible] and in some places[illegible] they went. Picks, and s[illegible] ropes, and sailors, and fish[illegible] and all sorts of men lent a ha[illegible] Hood Bay men met the Whitby[illegible] road was cleared, and the ponder[illegible] dragged up the hills and down th[illegible] the bay was reached; and out then[illegible] drifting sleet the object of their toil was see[illegible] and now another pull, and with a ringing cheer they rushed their boat into the boiling surf, and bent themselves to the oars to reach the object of this wild enthusiastic toil.

Now, my comrades of The Salvation Army, and all other servants whose business it is to rescue shipwrecked souls, can you learn a lesson from the children of this generation? Do you see how these men, aye, and women as well, for although the newspaper is silent as to any female help in the undertaking, we have little doubt that sympathetic and unselfish woman had a hand in it. Now, do you see, then, how these men and women went into this rescue business? Whas mad haste; what firey zeal; what determination; what an expenditure of strength and money; what a risk of precious life! Why the whole country side seemed to have stopped their business and concernments, and to have turned out to rescue these six men from a watery grave.

Just so—very good, exactly as it should have been. If more effort, and more money, and more strength, and more risk had been required, the men of that country side would have been equal to the requirement. They made up their mind that those six men should be saved, and they were fully prepared to pay the price.

Just so, my comrades, when we, the soldiers and servants whom God has set to the business of saving men, are prepared to pay the price, we shall see the Divine result, and never till then.

That is the way and the only way. The perishing and [illegible]aked souls are before your eyes [illegible]ched and rescued wi[illegible]ble, and risk, and labour, and t[illegible]ense. Will you pa[illegible]? [illegible]nd go t[illegible]ll, be[illegible] w[illegible] the troubl[illegible]

[illegible] it will, these seas[illegible] lion-hearted Whitby sailors [illegible] nothing like so terrific as the sea[illegible] which you have to pull to reach the d[illegible] souls of men. Cheer up! God is with you. Calvary's Royal Prince is your example. Angels look on from Heaven's overhanging shores with wonder and admiration. Now, another pull, then let her go. Now ease her; now, let her have it. There you are; take hold of that backslider—pull him in. There, help that infidal on board. Hold, now for that poor [illegible]d. Have you got him? Now, thank [illegible] that desolate drunkard is on board. Oh, give a h[illegible] despairing prodigal just going [illegible]ou got him safe? Now, a[illegible]. Hallelujah. Full, are [illegible] back to the shore, and the [illegible] the welcome; and the nursing [illegible] and strength and usefulness; and [illegible] another boat load. Oh, it is hard work and exhausting work is this rescuing of men and women from the yawning waves of a temporal and eternal destruction, and the landing of them in safety at the Redeemer's feet; but it is, nevertheless, the most glorious and divine employment that can engage the powers of any of the inhabitants of God's universe. Oh then to the rescue!—(*War Cry.*)

"GO WITH HIM TWAIN."

BY REV. CHARLES F. DEEMS, LL.D.

THERE is much to be got by giving. There is much to be gained by *giving in.*

It is a mistake to suppose that we promote our self-interest by insisting upon the demands of our selfishness. It is always better to have people act toward us by the law of love than by the law of obligation. If a man give under compulsion, he will give only that which he is compelled to give; but if he be pulled toward us by a sense of friendly generosity, his generosity will endeavor to outstrip ours.

It is so in argument. It is always best to grant your opponent every point possible, without yielding your convictions or the citadel of your own argument. It will make him under obligation to grant you something in return. It disarms him of the suspicion that you are determined to take by force what you cannot get by logic. It makes by-standers feel that you are so fair that when you do come to insist upon something which you feel to be absolutely essential to your argument, they will not suspect you of dogmatism.

The fact is, that no man would dare to announce to another man a proposition which he knew to be entirely false. All the errors which men have sought to maintain have had in them some germ of real truth. Now, in an argument, [illegible] is always well to have the sagacity to detach [illegible]uth, the perspicacity to expose it to your [illegible]t—the feat he may not have been ab[illegible]e for himself—and the candor to grant [illegible]n there may be in th[illegible]r. You [illegible]side a man's [illegible]lacy [illegible]d burst it to [illegible] you to [illegible]

[illegible]em [illegible] the [illegible]btain [illegible]ce over [illegible]o blind their judgment so [illegible] advantage of them, but with [illegible] you may so gain their confidence [illegible]s ideas of justice, as well as [illegible]s of generosity, that thereafter [illegible]e with you, feeling that while you [illegible]ng their custom, they lose nothing [illegible] our customers.

No man likes to do all the following. There would be no courtesy but for yielding. The strongest must not simply accompany the weakest one mile, but go with them twain, in order that they may so obtain the confiding regard of the weaker, that in their strong arms those who are weak may be carried many a mile.

There seems to be something else behind the words of the Master, which we have quoted. On one side there is compulsion, on the other there is freedom. A man comes to you with an exacting spirit and insists that you shall walk a mile with him, with the intention of compelling you if you offer any resistance. What are you to do? Simply to avoid an unpleasant collision, are you to go with the man over his mile doggedly? No. But assuming that some form of moral compulsion is exhibited to a Christian, his good heart should lead him to rise right up and say, "Go with you a mile, my friend? Certainly, I will go with you twain."

It is always to be remembered that a man may discharge a duty, because it is a duty, in such a manner and in such a spirit as to make even obedience undutiful. Life is sweetest when every duty is a beauty.—(*Zion's Herald*).

THE REV. J. COOK, OF BOSTON.

LAST week the Rev. Joseph Cook, of Boston, delivered three lectures in the Association-hall, Peter-street, Manchester. The first was given on the Monday, on "Does death end all?" The chair was taken by Mr. A. M'Dougall, and there was a large attendance. The lecturer, who commenced by invoking heaven's blessing on the city that to an American always recalled the name of John Bright, said that when he was in Manchester some years ago he learned that the artisans thought for themselves, and that on a great variety of topics connected with Christianity they had exceedingly independent opinions. That was no novelty to an American, because in the United States every man was taught to exercise judgment for himself—and unfortunately not every man, even there, had judgment to exercise. (Laughter.) The consequence was that their operative populations were very often the paradise of the small philosophers, men who guessed at half and multiplied by two in order to arrive at their conclusion. He did not sneer at the small philosophers, for they were hopeful objects in civilisation. ("Hear, hear," and laughter.) The day was when, before the diffusion of knowledge to the masses, we had very few who thought for themselves, most men taking their opinions ready-made from classes above them. It was a glory to Great Britain and the U[nited] States that they were diffusing infor[mation] to the ma[sses] more rapidly than any c[ountry] tion on the g[lobe]; but while they were [in] [multi]tudes of p[eople] ponents. There was not an i[n] Britain who cared more for th[e] Bright—(applause)—and if they opinion of philanthopists well kno[wn] as tolerably sound he ventured to to receive his argument with preju[dice] he did not pause to connect it wit[h] of popular clamour connected with p[o]pic or political agitation. In the present [state] of the public mind, while we were passing through a mood of adolescent culture, it was not surprising to find many circles in which the question was not so much whether a man could save his soul as whether he had a soul. To that lowest form of atheism and scepticism he was to address himself. In short, he spoke to materialists, to men who doubted whether death did not end all. George Eliot was buried not many days in the soil of England; was her soul nowhere in existence now? Shakespere lay buried at Startford-on-Avon; did his soul, on the desolution of his body go out of existence like a throttled gas jet? Was there no Iron Duke anywhere in existence now, no Wilberforce, or Milton, no Abraham Lincoln? Was death the breaking of a flask in the sea? Was there for all no more personal immortality than for a consumed candle? If materialism were the truth we could not die so bravely as did Socrates the philosopher, for he believed that the relation of the soul to the body was that of the harper to the harp, and that we might destroy the harp, without necessarily injuring the harper. Life was the cause of organisation, and not organisation the cause of life, as was taught by materialism. On the other hand, materialism asserted that the relation of the soul to the body was that of the harmony to the harp, and that when we destroyed the harp, the harmony must, of course, cease once for all. Materialism said that there was no soul, because the soul was only a state of action of certain particles of matter, a result of a peculiar arrangement of the ultimate atoms of that organisation, just as what we called solidity in the ice was a result of a peculiar arrangement of the particles of ice. If death ended all, and if men recognised that as a fact, it would be very hard to keep the hand of power off the throat of weakness, or the split hoof of greed and the claw of avarice out of the pockets of the poor. The law of the strongest must prevail if there was no judgment to come. (Applause.) If death ended all, Burns was a fanatic when he sang his ode to Mary in heaven; Dante was a dreamer; and that revered Queen who ruled over one-eighth of the habitable globe was a fanatic and dreamer when she expressed her expectation of meeting again a Prince who had been snatched away from her side by death. (Applause.) He [drew] [a] [dis]tinction between the two questions [Is] [life] [worth] [living] and Was the s[oul] [im]mortal, and believe that w[e] [had] [no] right to say that [man] had been put together by the law[s] we had a right to affirm was that [man] had been put together according to the laws of nature. (Applause.) Law simply meant the method of action of some force adequate to produce the results, and we saw in the book of the universe that the force which had produced these results must have have intelligence, force, intention, and thought. Organisation did not begin all, but was itself began, and no one could prove that disorganisation ended all. (Loud applause.)—(*Christian Leader.*)

Miscellaneous

—*Missionary Herald*:

Rev. Mr. Ball, to whom Mr. [Tracy] below, was a missionary of the Board [in Tur]key from 1853 to 1870, having been located at Cesarea, Yozgat, and Adrianople. Mr. Tracy says of him:—

"Of late I have repeatedly come upon tracks of a former missionary, and they are deep tracks. I am constrained to express my conviction that some of our predecessors were grander men than we younger missionaries are. Mr. Ball was, undoubtedly, a peculiar character. I am told he was never known to smile. A thunder-cloud had not more terrors than he, nor more concealed blessings. His voice alone was mightier than a dozen policemen. He was a righteous man, and everybody knew it. No other fear than the fear of God ever entered his heart. Some missionary has said that all the windows needed to be opened at Annual Meeting to let out his rebukes. Pashas were awed before him. Once in making his first call on one of these dignitaries, in days when, much more than now, it was rash and dangerous to speak disparagingly of the founder of Islam, the pasha remarked at the beginning of their conversation, 'Effendi, they say these Protestants do not believe in the prophets. Is it really so?' Stung to the quick by the impolite assault, Mr. Ball rose like a giant, and replied in thunderous tones, 'The Protestants believe in the prophets because they are from God; in Mohammed they do not believe, because he is not of God!' The people and all present were dumbfounded with the daring and tremendous utterance, yet this pasha afterwards became his friend.

"Yet this stern reprover was the tenderest of men. He was compassionate and loving at heart, ready to undergo any suffering for others' good, and deny himself to any extent to relieve human woe. The needy found in him a friend, [the] sorrowful a comforter. His piety was exceedingly deep, though melancholy; his force as a [preacher, gre]. His manner of life was [simp]le; his table so [plain] to do. He was

[a man who] knew much [talk]king of him and [visitors] from Bebek [he] preached to them [gra]duated, the text [Christ] *constraineth us.*' [circum]stances, yet no one could [kn]ew his sincere and self- [very] words and tones are [preach]er is acting still. The [visi]ted in Zille has *sixty* [talk]en to himself, full of [coun]sels, profitable ad- [ascet]ic words. He reads [Bible] will as long as his eyes [were] younger, and, as we may [have] symmetrical charac- [approach] to such lasting [that] we should try to [be] made to be, but [sermons] more forcible

[Even] in the best of cir- [cases] of sudden death. "Meeting Mr.—— [one] evening [he] me about our pro- tracted [meeting] that he believed in religion [was] cessary; and really hoped Mr. [——] e of the congrega- tion, would seek [Christ] ly, as he was sure that he could no[t]. But as for him- self, he was well [and] and could afford to wait awhile [longer]. Healthy men some- times die sud[denly]s,' he answered, and [drew] his full height, and [shoul]ders, he remarked, 'But [what] like dying, do I?' The next [day] he rode out into the country [to] a lot of tobacco, when the horse [fright]ened, and ran, throwing him out [of a] age and killing him instantly." [Take] thyself of to-morrow."

The same pastor urged another man, an engineer, to seek the Lord, and warned him of the danger of living in sin. But he would not, and left to start his engine, saying, "I guess I shall have to risk it." In two hours after, the engine upset and crushed him to death.

A friend of the same pastor labored with a healthy young man, to persuade him to become a Christian, but he would not yield, and left him saying, "Wait until I have sowed my wild oats, and then I will talk with you." Five weeks from the very night that conversation occurred, that preacher was called to visit him on his dying bed. As he entered the room, the young man stared wildly at him, and said, "Five weeks ago to-night I told you to wait until I should sow my wild oats. They are all sowed now, and I shall reap them in hell." And with these words on his lips he died.

"Godliness is profitable unto all things"—safe. Sin is dangerous—damning. Do not say that God is too good to destroy you. So said the antediluvians, and yet the flood came and swept them away. When Lot warned the Sodomites of their danger, "he seemed as one that mocked," but their unbelief did not make the word of God of no effect; the fire and brimstone fell upon them and destroyed them. Nothing seemed more unreasonable than the destruction of Jerusalem, embracing God's own temple, predicted by Jesus, yet for all that, not one stone was left upon another. Heaven and hell are eternal facts which the unbelief of mockers and respectable sinners cannot d[illegible] stroy.

TELEGRAPHIC NEWS.

London, Feb. 2[illegible]

Mr. Gladstone'[illegible] danger, but requ[illegible]

25th: The Mar[illegible] State for India), [illegible] of Commons, said [illegible] pension was Rs. 5,0[illegible] Khan got *nothing*.—[illegible] *telegram from St. Petersb*[illegible] between Russia and Chi[illegible] afternoon.—Latest Cape a[illegible] George Colley has reconn[illegible] tion.—The Dutchmen of[illegible] ly assisting the Boers. [illegible] the Kandahar questi[illegible] include memoranda f[illegible] Cambridge, Lord Napier[illegible] net Wolseley, besides th[illegible] Council.—On the 31st A[illegible] Cambridge commente[illegible] East, in which he (Co[illegible] drawal from Kand[illegible] that he was sati[illegible] Kandahar largely [illegible] influence in the Eas[illegible] and even our hold up[illegible] added that with a [illegible] great commercial e[illegible] military position c[illegible] prevent Russia atta[illegible] dahar, we could re[illegible] equanimity.—Sir G[illegible] Colonel East, that w[illegible] from Kandahar.—Latest ad[illegible] state that communications hav[illegible] anged between Sir George Colley a[illegible] s.—The Orange Free State Volksraad [illegible] a vote of sympathy with the Boers, an[illegible] ope that the British Government wil[illegible] sonable dema[illegible] made by them.—M[illegible] for the Colonies), in [illegible] House of Commons, sa[illegible] which have been *going* o[illegible] failed. The British Governm[illegible] the severity of the terms propos[illegible] Basutos.

26th: In the House of Commons [illegible] Hartington, replying to a question, [illegible] tenure of the Commander-in-Chiefship of the B[illegible] bay army by Lieutenant-General Hardinge would be subject to future arrangements.—In reply to another question his Lordship said there was no immediate prospect of reinstating a British Agent at Mandalay.—The House of Commons last night finally passed Mr. Forster's Irish Coercion Bill.

27th: Escaped prisoners state that the Boers at Langsnek are 7,000, strong with two guns, and that they are constructing stone walls for defence. —A Liberal Candidate has been elected by a narrow majority for East Cumberland, in room of the deceased member.

28th: Advices from Natal state that Sir George Colley, with six companies of men, occupied Spitzkop, to the left of Langsnek, and after fighting all morning, was ousted from his position. Sir George Colley and many officers were killed, and only one hundred of the British escaped.—5-30 A. M. Further telegraphic despatches from Natal state that the fighting which took place at Spitzkop between the Boers and the British lasted for seven hours.—The British were successful until the ammunition failed. —The guns operating from the British camp checked the Boers from their pursuit.—Stragglers are coming in.—The *Daily News* publishes a paragraph stating that preparations are being made to evacuate Kandahar at the end of March.

1st, March: Sir Evelyn Wood has telegraphed home for further reinforcements.—The following is a list of the casualties among the officers in the action at Spitzkop so far as is yet known:—Captain Alexander Henry Gibbs Anton, 94th Regiment, and Lieutenant Jan S. M. Hamilton, 92nd Regiment, slightly wounded [illegible] umsden Hornby, 58th Regiment [illegible] D. McGregor, [illegible] A. Mac-[illegible] Regiment, [illegible] 94th [illegible] once, for se[illegible] The follow[illegible] orders to p[illegible] 85th Regi[illegible] ment.—[illegible] ing th[illegible] House of L[illegible] rster's Irish Coercion Bi[illegible] Bill for Ireland was introduce[illegible] of Commons this evening, and decla[illegible] urgent.—The official *Gazette* publishes a list [illegible] wards for services in the late Afghan war:—Ge[illegible] Sir Frederick Roberts and Sir Donald Stewart have been created Baronets.—Generals Bright, Ross, Hills, Phayre, Macpherson, Palliser, Charles Gough, Hugh Gough, Macgregor and Baker have been appointed Knights Commander of the Bath. Eighteen Colonels, twenty-one Lieutenant-Colonels, two Majors, and four Doctors have been appointed Companions of the Bath. Five Political Officers [illegible] been appointed Companions of the Star of [illegible] dia.—Seventy-five Majors have been promoted to Lieute[illegible] ls, and seventy-eight Captains to Maj[illegible] ld (Under-Secretary of State [illegible] to a question in the Lords, [illegible] overnment wished that our forces [illegible] draw from the Pishin Valley, but that [illegible] Government could decide as to when [illegible] rawal should take place. No change, his [illegible] ship said, was contemplated in respect to Quetta.—The civil marriage has been celebrated at Berlin between the Prince Frederick William of Prussia and the Princess Augusta Victoria of Holstein Augustenburg in the presence of H R. H. the Prince of Wales, the Duke of Edinburgh, and a brilliant assemblage.—The further reinforcements for the Transvaal comprise the 10th, 26th and 41st Regiments.

3rd: The Royal assent has been given to Mr. Forster's Irish Coercion Bill.—The Land League have assumed a defiant attitude.—An outbreak of plague is reported from Djaffar, in Mesopotamia.—The armistice granted to the Basutos has terminated. The Basuto chief Lerothodi has declined to negotiate with the Cape Government.

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For Brindisi.—Sir M FitzGerald (Rifle Brigade), Major Gregory, 3rd Goorkhas, Mr and Mrs Turnbull, 1 child and 2 infants, Mrs C W Losack, Mr W W Wedderburn, Mr E Delmege, Mr C H Oertel, Mr R T Simpson, a gentleman, Mr J E Dallas, Mr Fawsett, Miss Fawsett, Mr Frederick, Mrs Bell, Miss Chernside, Captain Hey, and Mr William Maitland.

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For Malta.—Col and Mrs Tothenham and infant, Miss [illegible]nald, and Mr J Millar Crabbie.

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[illegible]tr *Trentham Hall*, [illegible] [illegible]ts, Mr H Batty, Mr [illegible]y, Rev R Walker, [illegible] Bergen, [illegible]

MARRIAGES.

[illegible]PSON—Feb. 23rd, at Christ's Church, [illegible]r, by the Rev. A Polehampton, Henry [illegible]ward Wenden, C E, to Ada Henrietta, [illegible]daughter of the late Major Edward [illegible]mpson, 2nd Bombay Light Cavalry.

[illegible]ROMLEY—February 26th, at the Cathedral, [illegible]bay, by the Venerable the Archdeacon F L Sharpin, Oliver Chalk, Esq., second son of George Chalk, Esq, of Norfolk Lodge, Ealing, to Fanny, fourth daughter of Thomas Bromley, Esq., of Bombay.

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Life of Bish[illegible]			
Life and W[illegible]			
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